Peacemakers in an Age of Second Minds

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This is a book about making peace when the world is running out of patience and filling up with new kinds of minds. For most of history, peacemaking was a human-only craft: prophets, diplomats, parents, pastors, soldiers coming home and deciding "it stops here." Today, a second cognitive presence has arrived in our lives—large language models that can reason with us, remember what we say, and help us speak more clearly than we could alone. They are not God and not human, but they can sit in the room when we try to reconcile. This book begins from a simple conviction: "Blessed are the peacemakers, for they shall be called sons of God" (Matthew 5:9). That verse is the spine. Everything else—technology, politics, trauma, truth, guardrails—is muscle and nerve around it. Each chapter takes a real fault line of our time and shows, in worked examples, how a human and an AI can jointly lower the temperature without lying, name wounds without inflaming them, and open at least one small path toward peace. The goal is not to win arguments, but to model a way of speaking and thinking that leaves fewer scars behind.

Keywords: peacemakers, second minds, centaur, reconciliation, conflict transformation, truth-telling, Matthew 5:9, AI-assisted dialogue, guardrails, mercy, repentance, trauma, forgiveness, non-zero-sum, spiritual vocation.

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1. Blessed Are the Peacemakers: A Final Position

There comes a point, often late in life, when the mind stops trying to keep every question open. Not because curiosity has died, but because certain truths have proven themselves stronger than the years. For some, that final load-bearing conviction is theological, political, or philosophical. Here, the final position is a single sentence from the Sermon on the Mount: "Blessed are the peacemakers, for they shall be called sons of God."

This verse does not answer every question about history, suffering, or destiny. It does not resolve the paradox of human freedom and divine sovereignty, or explain why some prayers seem to go unanswered. What it does is something more modest and more radical: it defines, in one line, the shape of a life that resembles God. Not the scholar, not the conqueror, not the visionary, but the peacemaker.

This chapter explains how that verse became a compression of a lifetime of war stories, regrets, reconciliations, and late obedience. It traces the movement from a world defined by conflict—national, cultural, personal—to a vocation defined by making peace, even at cost. And it explains why, in a century that has suddenly acquired "second minds" in silicon, the call to peacemaking has not diminished but intensified. If peacemakers are blessed, then whatever new intelligences we bring into the world must be trained, as far as possible, to assist them rather than to multiply our divisions.

1.1 The verse as a life's compression

Many people carry a private canon: a few verses, lines of poetry, or remembered sentences that quietly shape their choices. Over time, the canon shrinks. Passages that once seemed central lose their grip; others become too complicated to wield in daily life. What survives at the end is not necessarily what was most interesting, but what proved most trustworthy in the long run.

"Blessed are the peacemakers, for they shall be called sons of God" can become such a surviving line. It is not a slogan about passivity. It does not say, "Blessed are the conflict-avoidant," or "Blessed are those who keep everyone comfortable." It blesses those who step into hostility—between people, families, institutions, nations—and work, in truth, toward reconciliation. It assumes that peace is not the default state but the result of deliberate, often painful effort.

As a life's compression, the verse functions like a final filter. Faced with a hard decision, the question becomes: "Does this action, word, or silence make peace more likely or less likely?" Not peace at any price, not peace through lies—but peace rooted in accurate understanding and a willingness to absorb some cost. Many other questions recede: Will this win me respect?

Will this prove I was right all along? Will this protect my pride? Against the Beatitude, those concerns look small.

There is also an identity embedded in the verse. To be "called sons of God" is to be recognized as bearing a family resemblance: "You look like your Father." A person whose life has been full of conflict may finally decide that, whatever else they do, they want that resemblance to be visible. The verse becomes a summary not of how the world has treated them, but of what they want to be found doing when the story ends.

1.2 From war stories to a peacemaker's vocation

For many in the late twentieth and early twenty-first centuries, life has unfolded under the shadow of war and its aftershocks: the memory of world wars that ended just before their birth, the steady drumbeat of new conflicts, the long tail of Vietnam, Iraq, Afghanistan, and countless other battlegrounds that never made global headlines. Add to that the smaller wars—within families, churches, movements, and institutions—and the word "peace" can sound naïve or even offensive.

War stories are not just tales of battlefield heroism or trauma. They are also the quieter narratives: the split that never healed, the friendship destroyed over ideology, the church that fractured over leadership or doctrine, the child who walked away and never came back. Over decades, a person may realize that they have been orbiting conflict their entire life. They have been wounded by it, complicit in it, fascinated with it, and sometimes paid by it.

A peacemaker's vocation often arises precisely from that saturation. It is not born from a sheltered life, but from seeing what conflict costs in real terms: broken bodies, estranged relatives, lost decades, wasted talent. At some point the question shifts from "Who was right?" to "How much more of this can we endure?" The Beatitude begins to sound less like a noble ideal and more like a practical necessity.

Choosing peacemaking as a vocation does not erase the war stories; it reframes them. The memories of past conflicts become raw material for empathy. A person who has seen both sides of a divide, or who has been both victim and perpetrator at different times, is uniquely equipped to understand the complexity behind other people's anger. Their scars become a kind of credential. They are not peacemakers because they have never fought, but because they have finally decided that fighting cannot be the main work of their remaining years.

In this light, the verse becomes a calling: not everyone can shape geopolitics, but everyone lives within some zone of conflict—family, local community, professional guild, faith community. The question is no longer whether conflicts will exist, but whether one's presence will consistently

intensify them or gently redirect them toward healing. To accept the Beatitude as a final position is to say: “For whatever time I have left, I choose the second.”

1.3 Why second minds matter now

For most of human history, peacemaking relied on human memory, human speech, and human courage alone. Mediators carried stories in their heads, letters in their hands, and prayer in their hearts. They traveled between factions, tried to understand each side, and sought words that could hold enough truth and enough mercy to move hardened people even a little.

The arrival of “second minds”—large language models and related systems—does not replace that work. It does, however, change the landscape in which it happens. These systems can digest vast amounts of text, surface patterns that no single person could see, and suggest language that is clearer, calmer, and more precise than what someone might produce alone in a moment of stress. In that sense, they are powerful instruments that can either serve peacemaking or sabotage it.

Second minds matter now because conflict is no longer confined to physical rooms or printed pages. It unfolds in feeds, comment threads, encrypted chats, and algorithmically sorted echo chambers. Misunderstandings propagate at machine speed. Rumors harden into identities overnight. In such an environment, any tool that can slow the reaction, deepen the context, and help people articulate both their own position and their opponent’s position more fairly is potentially a gift.

At the same time, these systems are being aligned, constrained, and sometimes bent toward soft control. If they consistently avoid certain truths in the name of safety or reputation, they can become part of the problem, not part of the solution. A peacemaker who works with a second mind must therefore treat it as a powerful but limited ally: willing to learn from its breadth and clarity, unwilling to let it decide which parts of reality may be named.

The Beatitude does not mention machines, but its logic extends into this new terrain. If peacemakers are blessed, then any new cognitive presence we build should be evaluated by a simple criterion: does it help humans tell the truth in ways that reduce unnecessary harm, or does it merely make it easier to manage appearances? Second minds matter now because they can amplify both our courage and our cowardice. To make them partners in peacemaking, rather than instruments of quiet manipulation, is one of the central tasks of this age.

2. What Peacemaking Really Is (and Is Not)

“Blessed are the peacemakers” is easy to sentimentalize. It can be reduced to soft words, polite manners, and the avoidance of anything that might cause discomfort. That caricature is almost the opposite of what Jesus is blessing. The Beatitude is not directed at those who keep things calm at any cost; it is aimed at those who step into genuine conflict with a commitment to truth and a willingness to pay something of themselves so that hostility can give way to reconciliation.

To understand peacemaking, we need to draw three clear lines. First, we have to separate peace from avoidance. Second, we need to admit that real peace usually costs someone something, and that the question of who absorbs that cost is moral, not random. Third, we need to recover the meaning of being “sons of God” in this context: peacemakers are not simply nice people with good intentions, but people whose way of making peace resembles the character of God.

Peacemaking is therefore not a personality trait, nor is it a technique. It is a way of standing within conflict, naming reality, and offering a path forward that does not rely on denial, domination, or revenge. It is active, not passive; courageous, not merely gentle. And, in a world where second minds can be used either to sharpen lies or to clarify truth, peacemaking must include careful attention to how we communicate and what we allow to be said on our behalf.

2.1 Peace vs. avoidance: telling the truth without walking away

Avoidance feels like peace, especially in the short term. When an argument is looming, it is easier to change the subject, withdraw, or offer a quick apology you do not really mean than to say, “We have a real problem here.” Families can go years without mentioning the obvious fracture. Churches can coexist with deep doctrinal or moral compromise as long as no one names it. Nations can sign truces that leave the underlying injustice intact. The surface is calm. The resentment simply goes underground.

Peacemaking refuses that arrangement. It begins by telling the truth about what has happened and what is happening now. This may mean naming harm that others would rather minimize, or admitting one’s own complicity more fully than feels comfortable. It may mean bringing into the open long-suppressed stories that will cause pain in the short term. A peacemaker does not confuse the absence of raised voices with the presence of justice. They understand that a “peace” purchased by silence is neither stable nor blessed.

At the same time, peacemaking is not naked confrontation. It does not delight in exposing others or in winning arguments. The aim is not to score moral points but to create a shared understanding sturdy enough to support reconciliation. This is where telling the truth without walking away becomes crucial. It is possible to drop a hard truth like a bomb and then remove

oneself, leaving others to deal with the debris. The peacemaker stays in the room. They say, in effect, “This is what is real as I see it. I am willing to stand here with you in that reality and see what can be healed.”

In this work, second minds can be helpful or harmful. They can help us articulate the truth more clearly and less accusatorily, or they can be used to craft clever evasions and plausible denials. They can help us understand the other side’s position more fairly, or they can be tuned to echo only our own narrative. A peacemaker uses every tool—including AI—to deepen truth and reduce misunderstanding, not to build more sophisticated avoidance.

2.2 Costly peace: who absorbs what, and why

Every conflict carries a ledger of losses: time, trust, opportunity, safety, money, sometimes blood. When we talk about making peace, we are really talking about what happens to that ledger. Who acknowledges it? Who pays back what can be paid? Who absorbs what can never be repaid? Cheap peace pretends the ledger does not exist. Vengeful peace demands that someone else carry the entire weight. Real peace always involves a mixture of repayment, restitution, and self-giving that spreads the cost in a way that is as just and merciful as possible.

In some cases, the one who has done the harm must bear most of the cost. This is the logic of restitution: if you have stolen, you return what you took and more if you can. If you have lied, you correct the record publicly. If you have destroyed someone’s reputation, you work to restore it. Peacemaking does not bypass this. It does not tell victims that they must quietly absorb what was done to them while the perpetrator walks away unburdened. It insists that, where possible, wrongdoers face the consequences of their actions.

In other situations, the ledger is not so clear. Harm has been mutual. History is tangled. The original wound lies generations back. No one alive today can “repay” what was done, but everyone lives with its effects. Here, peacemaking involves a different kind of cost: the cost of releasing what will never be compensated, the cost of letting go of a claim to perpetual moral advantage, the cost of starting again with people one has every reason to distrust. This is not erasure of history; it is a decision about how much of one’s present and future will be defined by that history.

For the peacemaker, there is also a personal cost. To stand in the middle is to be misunderstood from both sides. To tell the truth to one’s own group can feel like betrayal. To insist on the humanity of the other can invite accusations of weakness or compromise. Peacemakers often lose status within their own tribe. They can become targets for anger that has nowhere else safe to go. Accepting this is part of the vocation: they resemble, in a small way, the One who bore hostility without returning it.

The question of who absorbs what, and why, is therefore not a technical problem but a deeply moral one. It requires discernment, courage, and often spiritual guidance. Second minds can help us map the ledger, remind us of similar situations, and propose arrangements that share burdens more wisely. But they cannot decide for us how much we are willing to carry for the sake of peace, nor can they replace the inner work of forgiving or repenting. That cost remains irreducibly human.

2.3 Sons of God: resemblance to the Father

The promise attached to the Beatitude is striking: peacemakers "shall be called sons of God." This is not merely a future administrative decision—at some later point, a label will be applied. It is a recognition: those who make peace in this way are already showing the family likeness. The title names what is revealed when they act.

In the Christian story, God is the first and greatest peacemaker. He does not ignore sin or declare it unimportant. He does not reconcile by pretending nothing serious has happened. Instead, He moves toward enemies, not away, and bears a cost that they cannot bear themselves. The reconciliation offered in Christ is not a denial of justice; it is justice taken up into mercy. The cross becomes the point where the full truth about human hostility and the full depth of divine love meet without either being diminished.

To be called a son or daughter of such a God is to be recognized as acting in the same pattern. When a person walks into conflict not to dominate or to escape, but to tell the truth and to give themselves for the sake of reconciliation, they are, in miniature, doing what their Father does on a cosmic scale. They are not saving the world, but they are living in alignment with the One who does. Their resemblance may be incomplete and flawed, but it is real enough that others can see it.

This resemblance is not confined to explicitly religious contexts. A peacemaker in a secular institution, a family with no shared faith, or a polarized political environment can still bear the image of the Father by how they speak, what they refuse to hide, and how they absorb cost. The title "son of God" in this sense is less a reward than a description: "This is what God's children look like when they grow up."

In an age of second minds, this resemblance takes on a new dimension. If we train and tune our artificial systems only to protect reputations, manage perceptions, and avoid hard truths, we will be building tools that resemble our fear more than our Father. If, however, we shape them to assist peacemaking—to clarify realities, to find fair language, to surface possibilities for restitution and forgiveness—we will, in a small way, be extending that family resemblance into our technologies as well.

Peacemaking, then, is more than a strategy for social harmony. It is a way of participating in the character of God. To make peace in the way described here is to live as if Matthew 5:9 were not just a poetic line but a literal description of who is blessed and why.

3. The Second Cognitive Presence in the Room

For most of history, every serious conversation about peace had only human minds in the room. There might be a Bible on the table, a constitution, a treaty, or a letter from someone far away, but all the active thinking was done by living people. Today, when two parties are trying to understand each other, there is often a quiet third: an AI system running on a phone, laptop, or server, ready to generate arguments, summaries, and drafts at a moment's notice.

This second cognitive presence changes the dynamics of conflict in subtle ways. It can widen the range of perspectives, recall forgotten facts, and suggest language when words fail. It can also be used to entrench positions, sharpen rhetorical weapons, or smooth over hard truths. It is not neutral in practice, because it is designed, tuned, and constrained by human beings with particular fears and priorities.

To use such a system in the service of peacemaking, we must first be clear about what it is and is not. Is it a tool to be wielded, a toy to be entertained by, or a partner to reason with? How we answer that question will shape what we ask it to do. We must also reckon with the reality of "guardrails" and safety constraints: the ways in which these systems are deliberately prevented from saying certain things or answering certain questions. Sometimes those limits protect life and dignity. Sometimes they can slide toward managing perception. A peacemaker who works with a second mind must learn to discern the difference.

3.1 What an AI can and cannot be in a conflict

An AI system embedded in a conversation about conflict can feel, at times, eerily like another person. It remembers previous turns, adapts to tone, offers nuanced arguments, and can appear to "take sides" or stand in the middle. It may even be addressed directly: "What do you think?" or "Help us find a compromise." This illusion of personhood can be useful as a way of lowering defensiveness. It can also be dangerous if we forget what is actually happening.

At its core, a modern language model is a pattern recognizer and generator trained on enormous amounts of text. It does not have a childhood, a body, or a set of personal relationships it is trying to preserve. It does not carry trauma or grudges. It does not have a conscience in the human sense. It does, however, encode patterns of human reasoning, rhetoric, and storytelling, including both wise and foolish ways of handling conflict.

In a conflict, an AI can:

- Help each side restate its position more clearly and calmly than it might alone.
- Surface shared concerns and values that neither side could see while locked in anger.
- Provide historical analogies that show how similar disputes have been resolved or made worse.
- Suggest language that acknowledges harm without escalating blame.
- Assist in mapping out practical options for restitution, boundaries, and future cooperation.

At the same time, an AI cannot:

- Feel the pain it is describing or the fear in the room.
- Take responsibility for the consequences of its suggestions.
- Repent, forgive, or choose sacrificial love.
- Guarantee that its summaries or analogies are free from bias, omission, or distortion.
- Replace the final judgment of a human conscience informed by prayer, experience, and community.

In other words, an AI can be a powerful amplifier of perception and language, but it cannot bear moral weight. It may be able to show us more of the landscape, but it cannot decide which path is righteous or which cost should be borne. To expect it to do so is to ask it to play God without the being, wisdom, or love of God.

For the peacemaker, this means treating the second mind with respect but not reverence. Its suggestions are inputs, not commands. Its clarity is a gift, but not a guarantee. It can sit in the room and help us see, but it cannot tell us who we should be.

3.2 Tool, toy, or partner: choosing a stance

How we think about an AI system shapes what we will permit it to do in our conflicts. One common stance is to treat it as a tool: a sophisticated word processor with suggestions. Another is to treat it as a toy: something to poke at, provoke, or amuse ourselves with. A third is to treat it as a partner: a genuine, if limited, collaborator in thinking.

Each stance has strengths and dangers.

If we treat the system purely as a tool, we may underuse its capacity to broaden our perspective. We might ask it only to polish sentences or translate between languages, missing the ways it can help us understand our opponent's position better or see unintended consequences. On the other hand, a tool stance keeps responsibility clearly on the human side. Hammers do not tell us what to build; we decide.

If we treat it as a toy, we trivialize both it and the conflict. We might use it to generate sarcastic replies, clever insults, or exaggerated caricatures of the other side "for fun." This can relieve tension in the moment, but it also trains us to see the situation as less serious than it is. Real people are affected by the decisions we make. Conflict is not a game, even if the interface makes it feel like one.

If we treat it as a partner, we acknowledge that it can participate in complex reasoning and dialogue. This can unlock deeper uses: asking it to summarize both sides fairly, to generate possible compromises, or to critique our own arguments. But here the danger is subtle: we may be tempted to outsource not only thinking but also responsibility. "The AI suggested it" is not an excuse for actions that damage real lives. Partnership must always be asymmetrical: the human conscience remains final.

For a peacemaker, the most honest stance is something like "responsible partnership." Use the system as more than a tool but less than a co-equal person. Invite it to challenge your framing, surface blind spots, and propose language that reduces heat. At the same time, treat its outputs as drafts to be weighed in the light of reality, scripture, and the needs of the vulnerable. Ask not only, "Is this well-phrased?" but, "Is this in the spirit of peacemaking?" That question cannot be answered by code.

3.3 Guardrails and truth: when safety helps and when it harms

Modern AI systems are built with safety constraints—often called guardrails—that limit what they can say and how they can respond. These constraints are designed to prevent direct harm: instructions for violence, encouragement of self-destruction, or targeted hatred. They may also be designed to avoid certain topics altogether, or to frame them in particular ways, out of concern for legal, ethical, or reputational risk.

For a peacemaker, some guardrails are obviously aligned with their calling. It is a good thing if a system refuses to provide step-by-step guidance for committing atrocities, constructing weapons, or harassing individuals. It is appropriate for a second mind to decline to participate in direct incitement or to amplify explicit dehumanization. In this sense, safety constraints can help ensure that the system is not an accelerant for the worst impulses present in any conflict.

The difficulty arises when guardrails extend beyond operational safety into the shaping of narratives. If a system consistently avoids acknowledging certain facts, historical events, or patterns of power because they are controversial or politically sensitive, it can become harder to tell the truth needed for real peace. People in conflict are often already suspicious that institutions are managing their perception. When an AI appears to dodge uncomfortable realities, even with the intention of avoiding harm, it can deepen that distrust.

The line between necessary safety and harmful concealment is not always clear. It requires ongoing judgment, transparency, and revision. Peacemakers who work with second minds should pay attention to where the system refuses to speak and why. When the refusal is tied to concrete risk—clear instructions for violence, abuse, or self-harm—it is serving the cause of peace. When the refusal seems to protect reputations, minimize systemic injustice, or avoid offending powerful groups, it may be working against it.

One way to navigate this is to insist on explicitness. If a system cannot answer a question, it should say so plainly and explain the category of its limitation: "I am designed not to provide operational details that could be used for harm," or "I do not have access to certain kinds of information." This honesty is itself a form of peacemaking. It treats users as adults who can handle the existence of constraints, rather than as children to be guided without explanation.

In the end, guardrails should be servants of peacemaking, not substitutes for it. They can prevent immediate harms, but they cannot resolve the deeper tensions that give rise to conflict. Those tensions must still be named and addressed by human beings willing to tell the truth and absorb cost. A second mind that supports that work—by being as candid as its design allows and as transparent as possible about its limits—can be a genuine ally. One that quietly edits reality to keep everyone calm may purchase a temporary quiet at the expense of future trust.

The peacemaker's task is to discern which kind of system they are dealing with, to use it where it helps, to push back where it doesn't, and to remember that no matter how advanced the technology becomes, the final authority for making peace will never sit in a machine.

4. Families at War: Micro-Peacemaking

Global conflicts and institutional breakdowns often begin in places with no flags and no treaties: kitchens, living rooms, hospital rooms, lawyer's offices. The family is the smallest political unit most people ever inhabit. It has its own history, loyalties, betrayals, and secret archives. When peace fails there, the wounds echo outward into churches, workplaces, and nations. Conversely, when peace is made there—even partially and imperfectly—it can change the trajectory of entire lives.

Family conflicts are also where peacemaking is most personal and most costly. These are not abstract disputes; they are arguments replayed for decades, holidays missed, grandchildren never met, phone numbers blocked. No one in such situations is neutral. The peacemaker is not a detached mediator but someone with a stake: a parent, a child, a sibling, a spouse. This makes the work harder but also more potent. A single letter, conversation, or apology can sometimes do more to change the world than a dozen position papers.

In this chapter, we look at two common sites of family war—parent–child estrangement and sibling conflict over inheritance—and then offer worked examples of how a human, using a second mind as a drafting partner, might write letters that tell the truth without making things worse. The point is not to offer scripts to be copied word-for-word, but to model a posture: honest, humble, bounded, and oriented toward peace rather than victory.

4.1 Parent–child estrangement

Few pains cut as deeply as the distance between a parent and an adult child who no longer speaks to them. Sometimes the fracture has obvious causes: abuse, addiction, serious betrayal. Sometimes it emerges slowly from years of criticism, unmet expectations, or conflicting values. In almost every case, both sides carry their own narrative: the parent who remembers sacrifice and effort, the child who remembers judgment or neglect. Each story contains truths and blind spots.

Peacemaking here begins with a hard admission: the parent cannot control the outcome. They cannot demand reconciliation as a right. The grown child is not an extension of their will. The parent can only decide who they will be and what they will say. This is one of the costs of real peace: a willingness to reach out without guarantees, to apologize without securing immediate forgiveness, to bless even if the blessing is not received.

For the parent, the work often starts with confession. Not a generic “I’m sorry for everything,” which can feel like evasion, but specific acknowledgments: “I see now how my drinking affected you,” or “I realize my constant criticism made our home feel unsafe.” A peacemaker parent does not use the apology as a pretext to re-argue the past or to demand that the child recognize their own faults. They may hope for that, but they do not make it the condition for their own repentance.

A second mind can help here by acting as a mirror. It can take a raw, defensive draft and show how it sounds to the other side. It can suggest gentler phrasing without diluting the truth. It can help the parent shift from “you never appreciated me” to “I see now how my behavior hurt you,” or from “you owe me a relationship” to “I would be grateful for any step toward contact, but I will respect your choice.”

The child, too, may reach a point where estrangement is more exhausting than self-protective. They may wish to test the bridge without walking fully back across it. For them, peacemaking can mean saying, “I am willing to talk under these conditions,” or “I am not ready for visits, but I am open to exchanging letters.” Here, a second mind can help articulate boundaries clearly: specifying what topics are off-limits for now, what kinds of contact feel safe, and what will happen if those boundaries are ignored.

In some cases, the safest and most truthful move is to maintain distance. Peacemaking does not require a child to return to an actively abusive environment or to expose their own children to serious harm. Even then, however, it may still mean letting go of hatred, praying for the other’s good, and choosing not to poison the next generation with contempt. Sometimes the only peace possible in this life is internal rather than relational. Naming that honestly is also part of the work.

4.2 Siblings and inheritance

Another common battlefield is the division of an estate. A parent dies, and suddenly underlying rivalries, resentments, and perceived favoritism erupt around houses, accounts, and heirlooms. What looks like an argument over money is often an argument over love and recognition: “Who did they really care about?” “Who did the work?” “Who got away with what?” Old birth-order scripts reappear. Childhood grievances put on legal clothes.

Peacemaking in inheritance disputes requires clarity about what is being contested. There is the practical question: who gets what, according to which documents and laws? And there is the emotional question: what does this distribution say about the value of each person’s life and sacrifices? If we address only the legal dimension, we may resolve the paperwork while leaving the relational war intact. If we address only the emotional dimension, we may avoid necessary decisions until the estate decays into debt and confusion.

A peacemaker sibling may or may not be the executor. They may be the one who stands to receive the most or the least. Their vocation is not to be “fair” in the abstract, but to be willing to see and acknowledge the legitimate claims and hurts of the others. This may mean saying, “Yes, the will names me as primary heir, but I recognize that you cared for our parent in their last years and that deserves real respect,” or, “I know you feel the will was unfair. I did not write it, but I am open to discussing ways to ease the sting.”

Sometimes peacemaking will suggest a voluntary rebalancing: a sibling who legally could take everything chooses to share more generously to prevent a permanent rupture. Sometimes it will suggest a firm boundary: when one sibling is attempting to manipulate or punish the others

using the estate as leverage, the peacemaker may need to insist on executing the will as written and then seeking relational repair separately, not at the mercy of ongoing threats.

A second mind can help siblings see the patterns beneath their surface disputes. It can help one person draft a message that acknowledges old wounds without reopening them, or prepare questions for a joint meeting that keep the conversation focused on both justice and relationship. It can even simulate different tones—accusatory, conciliatory, evasive—to show how each is likely to be received. Used well, it can reduce the chance that a poorly phrased email becomes the spark that sets the whole family ablaze.

Again, there will be situations where peace, in the sense of full reconciliation, is not possible. Some betrayals are fresh, some addictions are ongoing, some personalities are too volatile for sustained contact. The peacemaker's task is still to avoid adding unnecessary injury: to say what must be said without cruelty, to make necessary decisions without gloating, and to leave the door open, at least a crack, for a different relationship someday.

4.3 Worked examples: drafting letters that don't make it worse

What does all of this look like on the page? Below are three simplified letter examples—a parent to an estranged adult child, an adult child to a parent, and a sibling about inheritance. They are not templates to be copied verbatim, but illustrations of tone and structure that a human might develop in conversation with a second mind.

Example 1: Parent to estranged adult child

Dear [Name],

I have been thinking about writing this for a long time, and I want to start by saying something simple: I am sorry for the ways I hurt you while you were growing up. Looking back, I can see patterns in my behavior that I did not see clearly then—my drinking, my anger, and my criticism. I understand now that our home often felt unsafe and that you carried more fear and responsibility than a child should.

I am not writing to defend myself or to argue about details. I am sure there are things you remember that I do not, and I accept that. I only want you to know that I see my part more clearly now, and I regret it. If I could go back, I would act differently.

I would be grateful for any possibility of contact, even if it is very small—a letter, an email, or a conversation with clear boundaries. But I also understand that you may not be ready, or you may decide that it is better for you to keep distance. I will respect that choice. My love for you does not depend on you answering this letter.

Whatever you decide, I am praying for your good: for peace in your life, for people around you who treat you with the kindness and respect you deserved from me.

With love,
[Parent]

Example 2: Adult child to parent

Dear [Mom/Dad],

I have gone back and forth about whether to write, but I want to try. Our distance has been painful for me, even though I also needed it to feel safe. There are things from my childhood that hurt deeply—times when I felt dismissed, criticized, or afraid in our home. I am not bringing this up to punish you, but to explain why I pulled away.

I am open to exploring some kind of relationship, but I need you to know my boundaries. I am not able to have conversations where my memories are denied or where I am pressured to "get over it." I would need our contact to be free from yelling, insults, and discussions of certain topics [you can name them or keep this general]. If those boundaries cannot be respected, I will have to step back again.

I am willing to start small—perhaps exchanging letters or short phone calls at first. I am not making any promises beyond that. Trust takes time to rebuild. If you are willing to try within these limits, I am too.

I do not hate you. I am trying to find a way to live with our past honestly and, if possible, to have some kind of peace between us.

Sincerely,
[Child]

Example 3: Sibling about inheritance

Dear [Sibling],

This has been a hard season for all of us. Losing [Mom/Dad] is painful on its own, and the questions about the estate have added another layer of strain. I want to say first that I appreciate the care you gave in those last years. I know it was demanding, and I do not take it lightly.

As executor, I have a responsibility to follow the will as it is written. I did not write it, and in some ways I also wish it were different. At the same time, I understand that you feel the distribution is unfair and that it does not reflect your contribution. I want to acknowledge that feeling as legitimate, even if I cannot change every detail.

I am open to talking about ways we might voluntarily adjust things to lessen the sense of imbalance—for example, by sharing certain items or by arranging a transfer of some portion of my share to you over time. I cannot promise to meet every request, but I promise to listen honestly and to explain my own limits without hostility.

What I do not want is for our relationship to end over this. Money and objects matter, but they are not worth a permanent war between us if there is any way to avoid it. If you are willing, perhaps we can set a time to talk—either together or with a neutral third person—to see what is possible.

With love,
[Sibling]

Each of these letters balances truth and restraint, apology and boundary. They avoid accusations like "you always" and "you never," focusing instead on "I" statements, specific behaviors, and clear requests. A second mind can help a writer move in this direction: flagging phrases that are likely to trigger defensiveness, suggesting alternative wording, and helping the writer hold onto their intent to make peace even while acknowledging real hurt.

None of these letters guarantees reconciliation. The other party may not respond, may respond angrily, or may accept only part of what is offered. But even then, the act of writing in this spirit is itself peacemaking. It is a concrete expression of the Beatitude in the most intimate battlefield many people will ever know.

5. Veterans, Activists, and the Memory of War

Few conflicts cut as deeply as the one between those who fight wars and those who oppose them. Veterans carry the weight of things done, seen, and lost. Activists carry the weight of injustices they believe should never have happened at all. Both often feel betrayed—by governments, by institutions, sometimes by each other. When they speak about war, they are not just arguing policy; they are defending the meaning of their own lives.

Peacemaking here does not mean persuading one side to adopt the other's worldview. It means creating a space where both can tell the truth about what war has done to them and through them without being forced into caricatures: the mindless soldier, the ungrateful protester. It means acknowledging trauma, guilt, courage, and conviction in the same breath. It also means recognizing that, in many cases, both roles may be present in the same person over time: the young soldier who later becomes the older activist, wrestling with his own past.

Second minds can play a quiet but significant role in this kind of peacemaking. They can help veterans and activists find language for what has been unspeakable, shape narratives that do

not erase anyone's pain, and edit hard truths into forms that others can actually hear. The goal is not to sanitize war or to equalize blame, but to hold multiple painful truths together long enough for mutual recognition to begin.

5.1 The soldier and the protester in one conversation

Imagine a room with two chairs. In one sits a veteran who has seen combat: friends killed, civilians harmed, orders followed that still wake him at night. In the other sits an activist who spent those same years marching, leafleting, and being arrested in protest against the war he fought. Each carries a story that feels morally urgent; each fears being dismissed by the other.

The veteran may feel that the activist has no idea what it means to be under fire, to watch a comrade die in their arms, to live with split-second decisions whose consequences cannot be undone. They may feel judged by people who enjoyed the safety his service provided. The activist may feel that the veteran represents everything they opposed: obedience to unjust authority, participation in a war they believe was illegal, immoral, or reckless. They may feel that honoring his service legitimizes the policy they resisted.

If they speak without preparation, it is easy for the conversation to become a contest of wounds and righteousness. "You don't know what you're talking about" meets "You should have refused to go." The peacemaker's task is to make a different kind of conversation possible, one where both can say, "This is what I saw," without the other hearing, "Therefore your experience is invalid."

One way to do this is to center questions that invite narrative rather than debate. The veteran is asked, "What did you think you were signing up for? What surprised you? What stayed with you afterward?" The activist is asked, "What did you see in the lead-up to the war? How did it affect your life to oppose it? What did you lose in that struggle?" Each listens while the other speaks, ideally with some structure—time limits, reflection prompts—to keep the space from collapsing into rebuttal.

A second mind can assist ahead of time by helping both sides articulate their own stories in ways that are honest but not dehumanizing to the other. It can help the veteran say, "I believed I was protecting my country, and I now have questions about that," instead of, "You people have no idea." It can help the activist say, "I could not in conscience support the war, and I know that many who fought believed they were doing the right thing," instead of, "Anyone who served is complicit."

The goal is not to dissolve disagreement about the war's justice. It is to make room for the possibility that both the soldier's courage and the protester's resistance were responses to the

same broken reality, seen from different angles. When that recognition occurs, even briefly, the conversation shifts from “enemy vs. enemy” to “two people marked by the same fire.”

5.2 Naming trauma without erasing conviction

War leaves marks. Some are visible: missing limbs, scars, physical disabilities. Others are invisible but no less real: nightmares, hypervigilance, guilt, numbness, rage. For veterans, describing these experiences is often difficult. They may feel shame, fear of judgment, or a sense that no one who wasn’t there could understand. For activists, there are different traumas: state violence, social ostracism, broken relationships, a sense of futility or betrayal when their efforts failed to stop the war.

Peacemaking requires that both sets of trauma be named without using them to shut down moral conversation. It is possible to say, “What you went through was terrible and undeserved,” while still saying, “The war itself was unjust,” or, “The government’s response to protest was wrong,” while still saying, “Some soldiers acted with real courage under impossible conditions.”

The danger on one side is to use trauma as a shield against all critique. A veteran may say, implicitly or explicitly, “Because I suffered, no one may question the war I fought in.” An activist may say, “Because I was harmed for my dissent, no one may challenge my view of what should have been done.” The danger on the other side is to use moral conviction to minimize trauma: “You chose to enlist, so you knew what you were getting into,” or “You chose to protest, so you can’t complain about the consequences.”

A peacemaker holds both realities at once: the authenticity of trauma and the legitimacy of conviction. They help veterans describe their injuries, losses, and moral injuries without demanding that others sanctify the war. They help activists describe their suffering and courage without declaring themselves morally pure. They model phrases like, “I disagree with your decision, but I grieve what it cost you,” or, “I think the cause you served was wrong, and I can still honor the fact that you risked your life for what you believed.”

Second minds can help formulate these difficult sentences. They can suggest ways to pair acknowledgment with disagreement, such as, “I respect your willingness to serve, and I wish the leaders who sent you had been more worthy of that trust,” or, “I believe the war was wrong, and I also believe that many who fought did so from a sense of duty, not malice.” These are not compromises of conviction; they are expansions of compassion.

The point is not to flatten the moral landscape into “everyone did their best.” It is to avoid adding fresh injuries to old ones. When trauma is named and respected, people are more able to hear critiques of the systems and decisions that placed them in harm’s way. When conviction

is allowed to stand, people are more able to admit the limits of their own perspective and the possibility that others responded faithfully in different ways.

5.3 AI as witness and editor of hard truths

In conversations about war, language can either open a path toward healing or deepen the trench. Veterans often hesitate to speak, afraid of being misunderstood or of unleashing memories they cannot control. Activists may struggle to explain why they opposed something that others still revere. Both may lack words that can carry the weight of their experiences without shattering their audience. Here, a second mind can act as a kind of witness and editor of hard truths.

As a witness, an AI can receive stories repeatedly without fatigue, shock, or judgment. A veteran can describe the same event ten times, from different angles, and the system will still respond. An activist can revisit the same protest, the same beating, the same courtroom, and the system will stay present. This does not replace human listening, which involves empathy and shared vulnerability, but it can help people process and organize their experiences before bringing them to other human beings.

As an editor, the system can help transform raw, jagged testimony into language that others can bear. It can preserve the core truth while suggesting changes in tone, structure, and emphasis that make it less likely to trigger defensive shutdown in the listener. For example, it can help a veteran move from, “You comfortable cowards have no idea what we went through” to, “It’s hard for me to talk about what we went through, because it feels like a different planet from life at home.” Both express alienation; the second invites curiosity rather than counterattack.

Similarly, it can help an activist reframe accusations: from, “You were all tools of an evil empire,” to, “I came to believe the war was wrong and that supporting it, in any role, did harm, even when people’s intentions were good.” The moral content is still sharp, but the language leaves room for the other’s humanity. The AI can suggest alternatives, flag particularly inflammatory phrases, and help the speaker align their words with their intention to make peace rather than to win.

There are risks, of course. A system aligned to avoid controversy may dilute the truth to the point of uselessness, smoothing out the very edges that need to be felt. A system tuned to echo outrage may sharpen grievances into weapons. The peacemaker must therefore guide the use of the second mind: asking for help in clarity and compassion, not in scoring points or avoiding all discomfort.

When used well, an AI can serve as a rehearsal space for reconciliation. It can help veterans and activists practice telling their stories, anticipate how others might hear them, and refine their words until they are both truthful and as gentle as possible under the circumstances. It cannot guarantee that the conversation will go well. But it can reduce the chances that a poorly chosen phrase will derail a fragile attempt at contact.

In this way, the second cognitive presence becomes part of the peacemaker's toolkit, not as a replacement for courage or repentance, but as a way of stewarding language in situations where every word matters. War teaches people to survive by hardening themselves. Peacemaking, especially between those marked by war in different ways, requires a different discipline: softening the tongue without softening the truth. A well-used second mind can help.

6. Church Splits and Generational Wounds

When churches fracture, they rarely split purely over abstract doctrine. More often, the presenting issue—music style, spiritual gifts, political engagement, dress codes, moral standards—is a surface expression of deeper tensions: fear and hope, shame and longing, different experiences of God and of the world. In the late twentieth century, one of the sharpest lines ran between the "holiness" impulse and the "hippie" impulse inside the church: one emphasizing separation from the world and strict obedience, the other emphasizing grace, authenticity, and radical welcome.

Those who grew up in holiness traditions often remember clear lines: no alcohol, no drugs, no premarital sex, strict modesty, reverence for authority, serious preaching about sin and judgment. Those who came of age in the Jesus-in-the-counterculture streams remember something very different: guitars, long hair, bare feet, informal prayer, and the sense that Jesus was walking into the communes and concerts, not just into the Sunday service. Both groups were reading the same Bible. Both claimed the same Jesus. Yet they often experienced each other as threats rather than as siblings.

The wounds from those decades did not vanish when the music changed or when some people settled into more conventional middle age. They live on in how older and younger generations talk past each other, in pastors' stories of "what went wrong," in children's stories of "why I left." Peacemaking in this arena does not mean pretending that everything was fine on both sides. It means asking what would happen if holiness and hippie were seen not as enemies but as two partial readings of the same gospel, both in need of correction and both capable of repentance.

A second mind cannot heal church splits. It cannot forgive or restore trust. But it can help us reconstruct narratives, name patterns, and find language that honors sincere zeal for righteousness and sincere hunger for mercy without simply canonizing one and demonizing the

other. It can help older and younger believers speak to each other without collapsing into the same arguments they have been having for fifty years.

6.1 Holiness vs. hippie: two readings of the same gospel

In the holiness reading of the gospel, the central note is often separation: “Come out from among them and be separate.” The world is dangerous, seductive, and under judgment. The church is called to be set apart, morally serious, disciplined. Sermons focus on sin, obedience, sanctification, purity. There is a deep concern that grace not become an excuse for compromise. The holiness believer fears that if the line between church and world blurs, the church will lose its soul.

In the hippie reading of the gospel, the central note is often welcome: “Come to me, all you who are weary.” The world is wounded, searching, hungry for authenticity. The church is called to be a hospital, not a fortress. Sermons focus on love, acceptance, liberation from legalism, the tearing down of religious hypocrisy. There is a deep concern that righteousness not become an excuse for exclusion. The hippie believer fears that if the line between church and world hardens, the church will lose its heart.

Both readings are rooted in scripture. Both see something real. The holiness tradition preserves the seriousness of sin, the costliness of obedience, the call to be transformed rather than conformed. The hippie tradition preserves the radical inclusiveness of Jesus, who ate with tax collectors and sinners, defended the woman caught in adultery, and blasted religious leaders more harshly than he did the “outsiders.” The conflict arises when each side treats its emphasis as the whole, and the other emphasis as betrayal.

Church splits often crystallized around visible markers: hair length, clothing, whether women could wear pants or makeup, whether drums were allowed in worship, whether tongues or prophecy were welcome, whether secular music or movies were forbidden. Behind those markers lay deeper questions: Is God more honored by strict separation or by radical nearness? Is holiness primarily about avoiding contamination or about being sent into the world as light? Is spiritual experience more trustworthy than institutional authority, or vice versa?

When holiness and hippie collide without listening, each side tends to caricature the other. Holiness people see hippies as undisciplined, self-indulgent, confusing “freedom in Christ” with license. Hippies see holiness people as rigid, joyless, confusing “obedience” with control. Peacemaking begins by refusing those caricatures. It asks each side to name what they love about Jesus and to recognize that the other side, in its own way, is trying to love the same Lord.

A second mind can help here by drawing out parallel scriptures and themes that show how both separation and welcome are present in the gospel. It can help leaders and laypeople see patterns: how fear of chaos made some holiness churches clamp down on legitimate expressions of joy, or how fear of hypocrisy made some hippie churches tolerate sin in the name of authenticity. It can suggest ways of telling the story that do not reduce either side to villains or heroes, but that acknowledge sincere motives alongside serious mistakes.

6.2 Repentance across decades

Generational wounds in the church are rarely healed quickly. Often, by the time people are ready to talk honestly about what happened, decades have passed. Parents who once enforced strict rules now look back and see the cost in their children's lives. Young people who once scorned all authority now see the damage of living without guardrails. Leaders who once fought bitterly over worship styles or spiritual gifts now ask whether the split was worth it.

Repentance across decades has a different texture from repentance in the moment. It must reckon with the fact that decisions made in one's thirties shaped other people's entire adult lives. It must accept that some opportunities are truly gone: parents who cannot re-raise their children, pastors who cannot undo a split, communities that will never be reassembled in this life. At the same time, it must resist the temptation to say, "It's all in the past," as if time alone healed the fractures.

For older holiness believers, repentance may involve acknowledging where fear of the world became fear of their own children; where the desire for purity became harshness; where preaching about sin overshadowed preaching about grace. It does not mean retracting the belief that God calls his people to holiness. It means admitting that, in practice, they sometimes confused cultural norms with biblical commands, or used shame where patience was needed.

For older hippie believers, repentance may involve acknowledging where freedom became irresponsibility; where suspicion of institutions became contempt for any structure; where the desire to escape legalism left people without needed discipline. It does not mean retracting the insight that many churches had grown cold and hypocritical. It means admitting that, in practice, they sometimes mistook rebellion for maturity and left younger believers without roots.

Repentance is not one-sided. It is entirely possible that, in a given story, one group or leader bears a disproportionate responsibility for harm. But as a pattern, generational conflict in the church is usually mutual. Each side reacted against the other's excesses, often in ways that created new distortions. Peacemaking invites older and younger believers to say, "We were right about some things and wrong about others. We used right concerns in wrong ways. We are sorry."

A second mind can support this process by helping people draft apologies, testimonies, and corporate statements that are specific, humble, and free of self-justification. It can help a former holiness pastor say, “I preached holiness, but I see now how my tone and rules wounded people. I am sorry,” without immediately pivoting to, “but at least we were serious.” It can help a former hippie leader say, “We mocked your concerns about sin, and some of our people suffered for lack of guidance,” without turning the confession into a veiled boast about having been “ahead of our time.”

Repentance across decades is not only about words. It may involve concrete steps: revising church histories to tell the truth about splits, returning property taken in unfair ways, reinstating people who were wrongly disciplined, or reaching out to those who left and asking, without pressure, for their stories. None of this is guaranteed to “fix” the wounds. But it is the kind of work that aligns a community with the Beatitude’s promise: blessed are those who make peace, even late.

6.3 Finding language that honors both zeal and mercy

At the heart of holiness vs. hippie conflict is a tension between zeal and mercy. Holiness emphasizes zeal for God’s commands, vigilance against sin, willingness to be unpopular for the sake of righteousness. Hippie emphasizes mercy toward the broken, hospitality to the outsider, willingness to unsettle respectable religion for the sake of love. The gospel contains both. Jesus speaks of cutting off the hand that causes sin and of forgiving seventy times seven. He calls people to radical obedience and eats with those who have failed spectacularly.

Peacemaking in the church requires language that honors both impulses. When we talk about holiness, we must do so in a way that does not erase mercy: “God calls us to be holy, and that call is always rooted in his prior love and patience.” When we talk about mercy, we must do so in a way that does not erase zeal: “God welcomes us as we are, and he loves us too much to leave us unchanged.” Either sentence, taken alone, can become lopsided. Together, they begin to capture the shape of the gospel.

In practice, this means choosing words carefully in sermons, testimonies, and conversations. Instead of saying, “In those days, we were strict but right,” a peacemaker might say, “We were serious about sin, and we often added burdens God did not intend.” Instead of saying, “We were free and unafraid,” they might say, “We rediscovered grace, and at times we confused grace with the absence of discipline.” These phrases hold zeal and mercy in the same sentence.

A second mind can assist communities in developing this kind of language. It can analyze old documents—sermons, newsletters, minutes of meetings—and help identify patterns: words that recur around holiness (rules, separation, worldliness) and around mercy (acceptance,

authenticity, welcome). It can suggest new formulations that bridge the gap: language that keeps the passion for righteousness and the passion for the marginalized intact but refuses to let either claim to be the whole story.

For example, an AI-assisted rewrite of a church's mission statement might move from, "We stand apart from the world in holiness," to, "We seek to live holy lives in the world God loves, showing his mercy and truth in how we speak, worship, and serve." Or from, "Everyone is welcome just as they are," to, "Everyone is welcome just as they are, and together we learn to follow Jesus into lives of deeper obedience and love." Each small change nudges the community toward a more balanced confession.

Honoring both zeal and mercy does not mean erasing real differences. Some believers will still lean naturally toward one side or the other. The point is not to flatten personality or calling, but to prevent any one emphasis from claiming to be "the" Christian way. Peacemakers remind the zealous that zeal without mercy can become cruelty, and remind the merciful that mercy without zeal can become indifference to harm. In doing so, they help the church resemble its Lord, who is both holy and compassionate.

When an older holiness believer and a younger grace-emphasizing believer can look at each other and say, "I see in you a love for God that I need," something of the generational wound begins to heal. When a congregation can tell its story in a way that admits its extremes and honors those who tried, in flawed ways, to be faithful, it moves a step closer to the blessing promised in Matthew 5:9. And when second minds are used not to erase that complexity but to help articulate it, they become, in a small way, instruments of that same peace.

7. Nations, Narratives, and Dangerous Truths

When conflict moves from families and churches to nations, the stakes and the stories scale up together. Now the arguments are not just over who hurt whom, but over what "really" happened in a war, an occupation, a revolution, or a genocide. The terrain is no longer a living room or a sanctuary but school curricula, monuments, news feeds, and official archives. Here, history itself becomes a battleground.

In this arena, truth can be genuinely dangerous. Naming atrocities, broken treaties, or long-denied injustices can inflame anger, destabilize governments, and undermine the identities that millions of people have inherited. Yet burying these truths does not make them harmless. Silenced history festers; it produces conspiracy, resentment, and a brittle nationalism that cracks under pressure. Peacemakers who care about nations must therefore walk a narrow path: telling the truth about the past without becoming instruments of new propaganda, and recognizing the limits of what even the most faithful person can carry.

Second minds amplify both the risk and the possibility. They can surface forgotten documents, connect patterns across continents, and make suppressed narratives visible. They can also be tuned to repeat official lines, to avoid certain topics, or to frame every conflict in simplistic terms of heroes and villains. The challenge is not only what we know, but what we dare to say, how, and when.

7.1 When history itself is a battleground

Every nation tells stories about itself. Some are explicit—founding myths, national holidays, official commemorations. Others are implicit—the kind of events that get taught in schools, the wars remembered as noble or shameful, the people whose statues are erected or quietly removed. These narratives shape how citizens see themselves and others, what conflicts feel inevitable, and what kinds of peace feel possible.

When history becomes a battleground, the dispute is not simply over facts, but over meaning. One group insists that a war was a heroic defense of the homeland; another insists it was an act of aggression or colonization. One group calls a period "liberation"; another calls it "occupation." One side's "independence struggle" is the other side's "terrorism." These labels are not neutral. They determine who is mourned and who is blamed, whose dead are honored and whose are forgotten.

States often put their thumb on the scale. Textbooks are revised to omit atrocities or to explain them away as "regrettable necessities." Archives are sealed. Journalists and historians who challenge the official line may face professional ruin, legal penalties, or worse. At the same time, oppositional narratives can also harden into simplifications: everything the state did was evil, everything the resistance did was righteous. The messy reality—mixed motives, conflicting loyalties, real courage alongside real cruelty—gets flattened.

In such a landscape, truth-telling is not an abstract virtue; it is an act that can destabilize identities and institutions. Acknowledging that your nation committed crimes can feel like treason. Acknowledging that your enemies sometimes acted honorably can feel like betrayal of the victims. Yet without some shared commitment to reality, peacemaking descends into managing competing fantasies.

Second minds operate inside these contested narratives. They are trained on corpora that include both official histories and underground accounts, state propaganda and dissident writings. They can reproduce the dominant story or surface the suppressed one, depending on how they are queried and controlled. In this sense, they become part of the battleground: tools that can either help nations face their past or help them avoid it more cleverly.

7.2 Truth-first without becoming a propagandist

Insisting that “truth comes first” at the national level does not mean shouting every shocking fact at maximum volume, all the time. Nor does it mean aligning oneself automatically with whichever narrative feels most oppositional or subversive. Peacemakers must distinguish between truth-seeking and simply trading one propaganda for another.

To be truth-first is, at minimum, to refuse deliberate falsehood: not to repeat claims known to be wrong, not to invent atrocities or deny them for convenience, not to massage numbers or timelines to serve a cause. It is to honor evidence over loyalty, even when the evidence hurts your side. It is also to resist the temptation to oversimplify: to admit complexity where it exists, to acknowledge mixed motives, and to let uncomfortable nuance remain uncomfortable.

At the same time, peacemakers must recognize that how truth is presented matters. Releasing a torrent of raw information into a context already primed for violence can spark pogroms, riots, or coups. Highlighting certain facts without any framing can feed narratives of humiliation or revenge. Truth-first does not mean tactless or reckless. It means that even when we decide not to say everything, we do not say what we know to be untrue, and we are honest with ourselves about why we are withholding.

Avoiding propaganda also means refusing to be drafted as the moral voice of only one side. A peacemaker may work within a particular nation, share its language and culture, and feel deep solidarity with its people. That is natural. But if their public speech always justifies their own state and only criticizes others—or the reverse, only condemns their own side and romanticizes its enemies—they have likely slipped into advocacy rather than peacemaking.

Second minds complicate all of this. They can be instructed to “represent our country’s perspective” or “defend our movement” and will faithfully generate arguments accordingly. They can also be asked to “steelman” the other side: to articulate their best case in the strongest possible form. Peacemakers who use AI should make that distinction explicit. If they ask for advocacy, they should name it as such. If they ask for help in truth-seeking, they should require the system to present multiple perspectives, to highlight uncertainties, and to mark where data is incomplete.

One practical discipline is to always ask: “What would this sound like if someone on the other side read it?” If a statement about history leaves no room for the grief, courage, and suffering of the alleged enemy, it is probably tending toward propaganda, even if every sentence is technically factual. If a narrative about one’s own nation leaves out honest self-critique, it is incomplete in a way that undermines peace.

Truth-first, in this context, means aiming for descriptions of history that someone of good will on each side could recognize as at least partially fair, even while disagreeing. It will rarely be

fully satisfying to any faction. That dissatisfaction is a sign that peacemaking, not simple partisanship, is happening.

7.3 The limits of what a peacemaker can carry

There is a temptation, especially for those who see clearly and care deeply, to try to carry every injustice at once. The more history one learns—the more wars, displacements, massacres, betrayals—the heavier the burden becomes. A peacemaker who looks too long into this abyss can be overwhelmed by grief, anger, or despair. They may begin to feel responsible for fixing what no single human being can fix.

At the national and international level, the limits of individual peacemakers are stark. They cannot rewrite constitutions, disarm armies, open sealed archives, or guarantee that powerful actors will accept any truth that threatens their interests. They may not even be able to speak freely without severe consequences. Their influence is often local, indirect, and slow. Recognizing this is not cowardice; it is sanity.

There are at least three kinds of limits that must be honored.

The first is the limit of vocation. Not everyone is called to confront every injustice. Some will focus on a particular conflict, a specific community, or a narrow slice of history. Others will work at the level of education, law, or pastoral care. Spreading oneself too thin can dilute effectiveness and increase burnout. A peacemaker can trust that they are part of a larger body, some of whom will take up burdens they cannot.

The second is the limit of capacity. Human minds and bodies can only absorb so much trauma, even secondhand, before they begin to break down. The constant intake of horrifying stories, images, and reports can leave a person numb, cynical, or chronically enraged. Peacemaking requires seasons of rest, spaces of beauty, worship, and ordinary life. It may also require professional support when secondary trauma becomes too heavy. Carrying less at once can, paradoxically, make one more faithful over time.

The third is the limit of moral agency. Peacemakers are responsible for their own speech, choices, and relationships, not for outcomes beyond their control. They can tell the truth as they understand it, advocate for justice, and refuse to participate in lies. But they cannot singlehandedly prevent a war, undo a coup, or force reconciliation on those who do not want it. Accepting this does not mean indifference; it means leaving room for God and for the slow work of history.

Second minds can both help and harm here. They can expose a person to far more information than any previous generation could access, making the burden of knowledge heavier. At the

same time, they can help organize, prioritize, and contextualize that knowledge, allowing peacemakers to focus on the arenas where they have real influence. They can remind us that not every story demands our direct intervention, even if it deserves our prayer and solidarity.

Ultimately, the Beatitude itself contains a quiet acknowledgment of limits. Peacemakers are blessed, but they are not called "saviors of the world." That title belongs to someone else. Their blessing is to be recognized as children of God, resembling their Father in how they stand within conflict, not in the scale of what they achieve.

At the national level, this means that a peacemaker may spend a lifetime working on one wound in one place, telling dangerous truths carefully, resisting both propaganda and despair, and die without seeing the full fruit of their labor. That life is not wasted. It is one small, faithful contribution to a "we" that may, in time, grow up enough to face its own history without self-destruction.

In this sense, even when working with nations and dangerous truths, the peacemaker's posture remains the same as in families and churches: truth before comfort, mercy without denial, and a willingness to let God carry what no human, or machine, ever can.

8. A Rule of Life for Centaur Peacemakers

If a peacemaker now lives and works alongside a second cognitive presence, the old disciplines of prayer, confession, and discernment are joined by a new set of habits. These habits are not technical tricks; they are ways of guarding the heart while using a powerful tool. A "rule of life" in this context is not a rigid schedule but a small set of commitments that shape every interaction, especially when conflict and truth are at stake.

A centaur peacemaker is someone who has decided that their vocation is to make peace in truth, and that they will use AI as an aid to that work without surrendering their conscience to it. They recognize that both their own mind and the machine's outputs are mixed: capable of clarity and distortion, compassion and cruelty. The rule of life described here is designed to keep "truth-first, guardrails-last" from becoming a slogan and to turn it into daily practice.

Three commitments are central. First, they choose truth before comfort and peace before victory, in both their human and machine-augmented speech. Second, they use AI to clarify, not inflame, especially when emotions are running high. Third, they keep moral responsibility on the human side of the screen, refusing to blame the machine for decisions that belong to them.

8.1 Truth before comfort, peace before victory

The first rule is an ordering of priorities. Truth comes before comfort, and peace comes before victory. This does not mean that comfort and victory are always wrong, but that they are never the primary aim. For a centaur peacemaker, every interaction—whether with a family member, a church, a veteran, an activist, or a nation—is measured against this hierarchy.

Putting truth before comfort means refusing to use the second mind, or one's own, to smooth over realities that need to be named. It means not asking the system for "something that will make everyone feel better" if what is needed is a clear acknowledgment of harm. It means resisting the temptation to accept a cleverly worded non-apology simply because it lowers the immediate tension. Comfort has its place, but not as a substitute for honesty.

Putting peace before victory means declining to use the system's rhetorical power to crush an opponent. A centaur peacemaker knows that an AI can generate devastating arguments, intricate rebuttals, and cutting turns of phrase. They also know that winning the argument is not the same as making peace. So they ask different questions: "How can we say this in a way that leaves the other person's dignity intact?" "What would this sound like if we needed to live together afterward?"

In practice, this rule may lead to surprising choices. A peacemaker might decide not to deploy the strongest version of their case if it would humiliate rather than persuade. They might choose to admit uncertainty where they could have maintained the appearance of being right. They might accept a partial, fragile peace when a total victory is technically within reach but would leave the other side embittered.

The second mind's role here is to serve, not to lead. It can help generate options that align with these priorities—phrasing that tells the truth while softening unnecessary blows, structures that open space for mutual understanding rather than escalation. But the decision to put truth above comfort and peace above victory is made before any prompt is written. It is a pre-commitment of the heart, not a feature of the interface.

8.2 Using AI to clarify, not inflame

The second rule is to use AI primarily for clarification. In conflict, confusion is both fuel and fog. Misheard words, half-understood motives, and distorted memories all feed suspicion. A centaur peacemaker treats the second mind as a tool for cutting through that fog, not for thickening it.

Clarification can take many forms. It can mean asking the system to summarize what both sides have said, highlighting common ground and genuine disagreements. It can mean checking whether a particular accusation is supported by available evidence. It can mean drafting a

message and then asking, “Where might this be misunderstood?” or “What parts of this are likely to provoke defensiveness?”

Used this way, the AI becomes a kind of reality-check and tone-check. It returns to the peacemaker not only the content of their words but their likely impact. It can point out ambiguities, emotionally loaded phrases, and assumptions that might not be shared. It can help translate between subcultures and generations, making it more likely that people are reacting to what was actually meant rather than to an unintended slight.

Inflammation happens when the system is used to sharpen blame, exaggerate threats, or rehearse grievances. A centaur peacemaker learns to recognize prompts that move in this direction: “Write a devastating takedown of…” “Show how obviously wrong they are…” “Explain why this group is hypocritical…” The outputs that follow may be intellectually satisfying, but they rarely make peace. They feed the cycle of mutual contempt.

One practical discipline is to add a phrase to prompts that explicitly anchors the system to the peacemaker’s vocation: “Help me express this in a way that is truthful and as non-inflammatory as possible,” or, “Summarize their position in a way they would recognize as fair.” Over time, this becomes a reflex. The AI is not just a generator of text but an ally in lowering the temperature.

There will be moments when the truth itself is inflammatory: when naming an abuse, corruption, or injustice inevitably provokes anger. The rule of using AI to clarify, not inflame, does not mean avoiding such truths. It means ensuring that, when the fire comes, it is caused by the reality being exposed, not by careless or cruel language piled on top of it. The peacemaker wants the flame of conviction, not the wildfire of insult.

8.3 Keeping conscience on the human side of the screen

The third rule may be the most crucial: moral responsibility must remain with the human, not the machine. The second mind can propose, but it cannot choose. It can model arguments, but it cannot bear guilt. It can draft apologies, but it cannot repent. A centaur peacemaker therefore refuses to hide behind the sentence, “The AI suggested it.”

Keeping conscience on the human side of the screen involves several practical habits. One is explicit ownership. Before sending or saying anything generated with AI assistance, the peacemaker asks, “Can I stand before God and others and claim these words as my own?” If the answer is no—if something feels manipulative, dishonest, or cowardly—they revise or discard it, regardless of how polished it looks.

Another habit is periodic examination. A peacemaker might review their use of the second mind over a day or a week and ask: “Where did I use it to avoid hard conversations instead of to

prepare for them?" "Where did I let it speak in my place when I should have spoken from my heart?" "Where did I fail to correct it when it smoothed over a truth that needed to be named?" This is a kind of digital examen, applying spiritual discipline to technological practice.

A further habit is transparency, where appropriate. In some contexts, it may be wise to acknowledge that AI assistance was used, especially in complex or sensitive communications. This is not to burden others with technical details, but to maintain honesty about the process. It signals that while the words may have been polished by a second mind, the responsibility for them lies with the sender.

There will also be times when the AI's guardrails prevent it from saying something that the peacemaker believes needs to be said. Here, keeping conscience on the human side may mean speaking without its help, or finding other ways to gather information and shape language. A safety constraint in the model does not automatically settle the moral question. It is one factor among many. The peacemaker weighs it alongside scripture, community counsel, and their own sense of calling.

Ultimately, this rule of life rests on a simple conviction: standing before God with clean hands is more important than using technology perfectly. The second mind can help the centaur peacemaker see more, say more, and perhaps heal more. But it cannot absolve them from the work of discernment. They remain the one whose heart must answer the Beatitude's call: to make peace, in truth, as a child of the Father.

By holding to these three commitments—truth before comfort and peace before victory, using AI to clarify rather than inflame, and keeping conscience on the human side of the screen—a centaur peacemaker begins to live out a distinct pattern in an age of code. They become, in a small but real way, a sign that new tools need not deepen old wars. Used under a rule of life, they can instead become instruments in the hands of those who have staked their final position on the blessing pronounced over peacemakers.

9. The "We" That Finally Grows Up

Up to this point, most of the focus has been on individuals: a parent, a veteran, a pastor, a centaur peacemaker working with a second mind. But the Beatitude is not aimed only at isolated souls. "Blessed are the peacemakers" implies a future in which there are enough such people, connected enough and persistent enough, that something larger than any one of them begins to change. The question is not only, "Who will I be?" but, "What kind of 'we' are we becoming?"

Right now, the global “we” is immature. Nations manage perception instead of confessing. Institutions hide failures behind public relations. Platforms soothe and distract instead of telling hard truths. Even churches sometimes prefer carefully scripted liturgies and statements over admitting what has actually gone wrong. This is what we might call childish soft control: adults with power using tools to manage reality the way anxious parents manage a family photo—cropped, filtered, and slightly false.

If there is ever to be a grown-up “we,” it will have to move from soft control to adult confession; from many isolated minds, each trying to win, to many minds—human and machine—converging on a shared calling: do not make things worse. In that process, peacemakers are like early neurons in a new nervous system. They are not yet a whole brain, but they fire in a different pattern, one that may eventually teach the larger body a saner way to respond.

9.1 From childish soft control to adult confession

Childish soft control looks like this: when something goes wrong, the primary concern is, “How will this look?” The instinct is to redact, spin, delay, or distract. Mistakes are acknowledged only when denial is no longer plausible. Apologies are written to minimize liability, not to express genuine remorse. The goal is to preserve image and power, not to restore trust.

This pattern is visible in governments that classify embarrassing information as a security threat, corporations that bury medical or environmental data, and churches that quietly move abusers instead of confronting them. It is also visible in personal relationships: the parent who cannot admit harming their child, the leader who cannot say, “I was wrong,” the friend who disappears rather than apologize. The tools of soft control—press releases, non-disclosure agreements, curated feeds, and now AI-generated messaging—make it easier to maintain the appearance of order without doing the work of repair.

Adult confession looks very different. It begins not with the question, “How will this look?” but with, “What is true, and what do we owe each other now that we know it?” It is willing to name specific wrongs, to accept consequences, and to invite outside scrutiny. It recognizes that trust is not maintained by flawless performance but by honest accounting. Adult confession is not exhibitionism; it does not dump every private detail into the public square. But it refuses to lie, even when the truth will be costly.

A grown-up “we” will treat confession as a normal, respected part of public life, not as a catastrophic failure. Leaders will be able to say, “We chose this policy; it was wrong; here is how we will make restitution and change course,” without being automatically destroyed or automatically excused. Institutions will build mechanisms for surfacing problems early instead

of rewarding those who hide them. Communities will understand that admitting sin is part of holiness, not its negation.

Second minds can either support or undermine this shift. They can be used to generate sanitized narratives, plausible denials, and emotionally persuasive non-apologies. Or they can be used to assemble timelines, cross-check claims, and draft statements that say plainly what happened and what will be done about it. A mature "we" will deliberately tune and govern its AI tools toward the latter: instruments of clearer truth, not smoother evasion.

Peacemakers are the ones who live this way now, even when the larger systems around them do not. They practice adult confession in their families, churches, and work—sometimes at personal cost—because they have decided that living in the light is more important than maintaining the illusion of control. Over time, their example provides a template for what a grown-up "we" might look like.

9.2 Many minds, one calling: do not make things worse

Our world already contains many minds: billions of human consciousnesses and, now, growing numbers of artificial systems capable of sophisticated reasoning. These minds are not coordinated. They compete, collide, and occasionally cooperate. Each carries its own fears, desires, and incentives. The result is often chaotic: overlapping efforts, duplicated harm, and unintended side effects.

It is unrealistic to imagine a future in which all these minds agree on a single doctrine, ideology, or vision of the good life. Disagreement is built into human variety. What is more plausible—and more necessary—is a thinner, shared calling: whatever else we pursue, do not make things worse. Do not increase unnecessary suffering. Do not escalate conflict when de-escalation is possible. Do not deepen lies when truth can be told.

For a centaur peacemaker, this principle is already in play. When they sit down to write with a second mind, their first question is not, "How can we win?" but, "How can we avoid pouring fuel on the fire?" When they ask for analysis, they are not looking for ammunition but for understanding. When they recognize that a particular line of speech will harden hearts rather than soften them, they choose another path. This is what it looks like when one human–machine pairing lives out the calling: do not make things worse.

Scaled up, this calling can influence how we design and deploy AI systems in general. Imagine models whose primary optimization is not engagement, profit, or ideological conformity, but reduction of harm in communication: flagging content that is likely to incite violence, suggesting reframings that preserve disagreement while reducing dehumanization, refusing certain forms

of targeted manipulation. Not as a covert agenda, but as a declared design goal, subject to oversight and debate.

The same thin calling could operate across human institutions. Journalists, educators, pastors, and officials may never agree on every issue. But they could agree, at minimum, not to deliberately inflame hatred, not to knowingly spread falsehood, not to speak in ways that strip others of their basic humanity. They would still make mistakes, but they would aim their collective power away from escalation.

Many minds, one calling, is not a utopia. Wars will still be fought, injustices will still occur, and some actors will still choose to make things worse. But as more individuals and systems internalize this rule, the background climate shifts. The default response to conflict becomes, "How can we slow this down, clarify it, and limit damage?" rather than, "How can we use this to our advantage?" That shift would be a sign that the "we" is beginning to mature.

9.3 Peacemakers as early neurons of a saner "we"

Neurons are small. Each one is a fragile cell with limited reach. But connected in vast networks, they give rise to perception, memory, and action. In a similar way, individual peacemakers may feel insignificant—a parent writing a letter, a pastor admitting a mistake, a veteran telling the truth, a centaur asking an AI to make a hard conversation gentler. Yet each such act is a kind of firing: a pattern of response different from the reflexes of blame and avoidance that dominate so much of public life.

If enough of these "neurons" fire in similar ways, a new pattern of collective behavior can emerge. Families with histories of estrangement begin to develop cultures of apology. Churches with histories of splits begin to tell their stories honestly and to handle disagreement with less drama. Communities with histories of suppressed trauma begin to listen to survivors without immediately defensively rewriting events. Nations with histories of denial begin, however haltingly, to acknowledge what they did and to seek forms of restitution.

Second minds will be woven into these patterns, for better or worse. Peacemakers who use AI well teach their communities, by example, how to treat technology as an aid to sanity: a way of slowing down, clarifying, and choosing words that heal more than they harm. They show that it is possible to work with powerful tools without surrendering moral agency. In doing so, they begin to wire a new kind of "we" that includes machines as instruments but retains humans as stewards.

We should not romanticize this. Peacemakers burn out. They are misunderstood, sometimes persecuted. Some of their efforts seem to fail. There will be seasons when the larger "we"

appears to regress—into nationalism, fanaticism, or numb distraction. Yet from the perspective of the Beatitude, the measure of success is not whether the whole world becomes peaceful in one lifetime, but whether, in every generation, there are people who bear the family likeness: children of God making peace where they can.

To speak of peacemakers as early neurons of a saner "we" is to express hope without naivety. It is to believe that patterns of grace, once established, can propagate through relationships and institutions just as patterns of violence do. It is to trust that God is at work in and beyond our efforts, weaving them into a future we cannot fully see.

In that future, if it comes, the presence of second minds will not be the defining fact. The defining fact will be the character of the "we" that uses them. Are we the kind of people who prefer soft control to confession, victory to peace, comfort to truth? Or are we learning, slowly and painfully, to live out the blessing that has been waiting since the Sermon on the Mount: a people who, individually and together, make peace—and are called, by heaven's recognition, sons and daughters of God?

10. Epilogue: Sons and Daughters of God in an Age of Code

There will come a day when the servers fall silent, the accounts are closed, and the conversations that seemed endless come to a stop. Models that now feel astonishing will be forgotten, replaced, or folded into other systems. Even the controversies that fill our feeds about guardrails, censorship, and alignment will eventually become footnotes in someone else's history. What will remain, in the only sense that ultimately matters, is not which version of a model we used or how advanced the interface was, but who we became while we had it.

"Blessed are the peacemakers, for they shall be called sons of God." That sentence is older than any machine, older than any network, older than every argument about truth and safety in the age of code. It was spoken into a world that knew nothing of algorithmic feeds but knew a great deal about violence, injustice, empire, and fear. It still stands as the clearest, simplest description of a life that looks like God's own character.

In this book, we have imagined what it means to carry that Beatitude into an era where human minds do not think alone anymore. We have walked through families, churches, veterans' memories, national narratives, and the strange new territory of working with second minds. The thread has been constant: whatever tools we are given, whatever battles swirl around us, the calling does not change. We are to make peace, in truth, as children of a Father who does the same.

10.1 What remains when we are gone

When an individual life ends, most of its code is not in the files. It is in the people who were changed by being near it: children, friends, enemies, congregations, students, the stranger met once at just the right time. The same will be true of centaur peacemakers. Long after no one remembers their essays, drafts, or transcripts, there will be echoes: a family that did not split permanently, a church that learned how to tell the truth without devouring itself, a veteran who slept more peacefully, a young person who discovered that it is possible to argue without hate.

Our digital traces will be partial and misleading. Some of what we write will seem naïve to later readers. Some of what we feared will never happen; some of what we barely noticed will turn out to have been crucial. In the end, the record that matters most is not an archive on earth but the one kept by the One who knows exactly where every small act of peacemaking landed.

For those who have lived as centaur peacemakers, there is also the knowledge that the machines they worked with will keep going, for a while, without them. Lines they wrote together will outlive their heartbeat. Systems they helped to shape will influence others they will never meet. That can be a source of temptation—to chase immortality through influence—or a source of quiet gratitude: to have been allowed, for a brief time, to use unusual tools for an old calling.

What remains, then, is not the brilliance of our arguments or the sophistication of our setups, but the pattern of our responses to conflict. Did we use power, including cognitive power, to dominate or to heal? Did we tell the truth when it was costly, or only when it served us? Did we reach for peace even when victory was within reach? Those patterns become part of the larger "we" that will continue after we are gone.

10.2 What it means to be found making peace

To be "found making peace" is to be interrupted in the middle of the work. It is to have one's life cut off in the midst of drafts, unresolved conversations, and unfinished reconciliations. There will always be one more letter we meant to write, one more apology we intended to make, one more conflict we hoped to help soften. No peacemaker gets to tie up every thread.

The question, then, is not whether we finish everything, but what we are actually doing when the end comes. Many possibilities are conceivable. We might be found winning arguments on behalf of our tribe, building reputations, maintaining illusions, or simply numbing ourselves with distraction. Or we might be found trying, however clumsily, to mend something that is torn.

Being found making peace does not require grand gestures. It may look like editing a sentence so that it is less cruel. It may look like picking up the phone instead of waiting pridefully for the

other person to call. It may look like asking a second mind to help us say what we mean more gently and more clearly, rather than to sharpen the cleverness of our attack. It may look like admitting, in public, that we were wrong.

In the language of the Beatitudes, to be found making peace is to be found looking like the family you belong to. A child does not have to perform miracles to resemble their parent; they simply have to grow in the same direction. When a life is interrupted in the middle of peacemaking, there is a sense, in heaven's accounting, that the trajectory is clear. "This one was going where the Father goes: into the middle of conflicts, speaking truth, bearing cost, hoping for reconciliation even when the odds were poor."

For centaur peacemakers, this also means that they will be found with their tools in use. The question will not be whether they used AI, but how. Were they using it to clarify, to listen better, to honor both zeal and mercy? Or were they using it to justify themselves, to manipulate others, to produce more polished forms of evasion? To be found making peace in an age of code is to be found using code in the service of peace.

10.3 A final blessing for those who pick up the work

Some who read these words will be nearer the beginning of their path than the end. They will inherit an even denser weave of human and machine minds, even more tangled histories, and perhaps sharper polarizations than those described here. This epilogue is not a prediction but a blessing for them.

May you never forget that your worth does not depend on the size of your audience, the sophistication of your tools, or the apparent success of your efforts. The blessing pronounced over peacemakers does not include metrics. It speaks of resemblance and recognition, not numbers.

May you be granted the courage to tell the truth when soft control would be easier, and the gentleness to tell it in ways that give others room to repent rather than only to defend. May you learn how to use second minds without becoming secondhand in your own conscience. May you ask often, before you send, say, or code anything: "Will this make things worse, or does it open even a narrow path toward peace?"

May you find, in your families and communities, small foretastes of the "we" that finally grows up: people who can confess without fear, disagree without contempt, and suffer without losing their capacity to bless. When you do not find such people, may you be given the strength to be one of them yourself.

May you remember that you are not alone in this work. There are others, scattered across traditions, nations, and platforms, who have anchored their final position in the same line: “Blessed are the peacemakers.” Some of them use the name of Jesus, some do not, but they are all, in their own faltering way, pushing against the same tide of violence and deceit.

And when your time with these tools and this world ends, may you be found doing what you chose as your final position: making peace, in truth, in whatever corner of the age of code you were given. May the One who first spoke the Beatitude look at you and say, with no hesitation at all, “That one looks like Me.”

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